Pacific School of Religion Berkeley, Calif.

The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XI — CHICAGO, SEPTEMBER, 1940 — NUMBER 9

In This Issue

EUGENE W. LYMAN
"The Grace of Christ"

RICHARD C. RAINES
"In Defense of Democracy"

FREDERICK W. BURNHAM
"The World Needs Christianity!"

HILLYER H. STRATON
"When Your World Crashes"

DONALD H. TIPPETT
"It *May* Be a Better World"

WILBUR E. HAMMAKER
"The New Call to Stewardship and Evangelism"

CLYDE McGEE
"A Pastoral Prayer"

PREACHER PROBLEMS

IVAN MURRAY ROSE
"I Memorize My Scripture"

The Grace of Christ

BY EUGENE W. LYMAN

The grace of our Lord Jesus Christ be with your spirit, brethren. Galatians 6:18.

THESE words inevitably bring refreshment to our hearts, when we give heed to their meaning. Their keynote is the word "grace," and that word stands for something winning, abounding, potent. Grace means kindness, and kindness of a spontaneous sort—graciousness. A gracious person is both interested in others from his heart and intuitive about the deeper things in others. It is from this inwardness of the meaning of grace that its winning quality flows. Grace has an esthetic meaning when it denotes gracefulness, harmonious action, charm, but if these esthetic qualities are artful and without any spontaneity, if they do not come from the heart and involve no sympathetic insight, they are disappointing in the end. Grace stands for something winning because it springs from that which is deepest in personality and because it finds its way with sureness of insight to the hearts of other persons.

Grace is also abounding. It is not something that is meted out; rather it overflows our customary metes and bounds. Just as love is not easily provoked, so grace—which is essentially the same thing—is not easily snubbed. You cannot snub a really gracious person, because he is not asking anything for himself nor requiring anything in particular from you; he is simply welcoming something deep in you which you yourself may have half forgotten or to which you have actually been false. Hence grace abounds even when it is not responded to, or when it is repulsed. A simple definition of grace is unmerited favor. Grace looks upon others with favor, and is not concerned with their merits but with their potentialities. So grace is not discouraged by external obstacles, it overflows them. It comes down "like rain upon the mown grass, as showers that water the earth."

And grace is a potent thing. It has the potency of

25 Cents a Copy — Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. — Two Dollars a Year

pervasive and persuasive influence which reaches the heart. It is the opposite of physical force, for that shuts up the heart. Grace penetrates through the protective coverings and callousness by which the heart insulates itself and makes it go forth eagerly in self-giving because it is receiving so much. Grace is the most potent thing for creating and re-creating personality.

We shall do well, as we reflect upon our text, to think of it as a great summary of the Christian faith. Essentially the same words form the conclusion of most of Paul's letters. "The grace of our Lord Jesus Christ be with you" is his most frequent parting word to the churches, after his discussions, admonitions, reproofs, and his eloquent utterances of his experience and his faith. It was from the grace of Christ that his own transforming experience sprang, and it is in the making known of that grace that all his mission and personal self-giving culminates.

Standing in the midst of the tensions of life as we inevitably must do if we are living in earnest in our present world, let us seek to learn more fully how those tensions may be transcended and our spirits may be inwardly renewed through receiving into our hearts the meaning of the grace of Christ.

I

If we look to Jesus himself, as Paul did, for the meaning of this idea, we see, first of all, that his grace is *forgiving grace.* Jesus began his ministry with the summons to repentance because the Kingdom of God was at hand. And the link between repentance and entrance into the Kingdom was the divine forgiveness. God's forgiveness is the door into the Kingdom and repentance is our knocking at the door. "Knock and it shall be opened unto you." Or, to change the figure slightly, the door of the Kingdom is swung wide open, and deep and sincere repentance is the crossing of the threshold because God's active forgiveness always meets such repentance and blends with it. Such is Jesus' basic teaching. Let us recall how he exemplified it in life and deed.

We should remember first, I think, Jesus' welcome to children and to the childlike spirit in everyone. At first sight this aspect of Jesus seems to have little or nothing to do with forgiveness, but it has everything to do with an understanding of the grace of Jesus. When Jesus welcomed children, saying, "to such belongeth the kingdom of heaven," it was of course not because of any moral achievements or proved capacities. They had not had time to "make good," as we say. It was not because, out of the mixture of good and evil which makes up human life, they had a clear credit balance on the side of good. Rather, it was because they possessed qualities which human beings should always retain but are so apt to lose—fresh sensitive perceptions, eager responsiveness, a trustful teachable spirit, the power to enter with wholehearted abandon into what one is doing.

Men will always see in this attitude of Jesus the infinitely gracious qualities of his character. For he not only received little children with tenderness, but without discouragement he welcomes the childlike spirit everywhere. His beatitudes are spoken to those who have not lost this quality. "Blessed are the poor in spirit"—those who do not make claims for themselves, we might say, as a partial paraphrase—"for theirs is the kingdom of heaven." Nor can we fail to see that his prizing of the childlike spirit, his fostering it and his effort to recover it in men, is the counterpart of his realization of the Fatherhood of God. For where there is the humility, teachableness, trust and self-forgetfulness of the child, the eternal grace of God's Fatherhood is ever drawing men into sonship to himself.

But what we are apt to overlook is the way in which the welcome to the childlike and the summons to repentance are bound up together in Jesus' thought and attitude. "Except ye turn, and become as little children," he said, "ye shall in no wise enter into the kingdom of heaven." Thus repentance, and the divine forgiveness which infallibly meets it and is always seeking to evoke it, are the condition for recovering the childlike spirit when it has been lost and for maintaining it when it is there.

Here is something for us to ponder deeply. If we are honest with ourselves most of us will acknowledge that we do not find it easy to repent. There is a worldly reason for this. Someone with experience in the matter has said that, in order to succeed in any responsible executive position, one must first "get a skin." That is, one must not be too sensitive, either about what others say or even about one's own failures. One must be thick-skinned enough to press resolutely forward with the doing of one's job. This is doubtless excellent advice. But it suggests that the world tends to train us to elbow our way forward with self-assurance, to be somewhat hard-boiled, and that the sensitivity from which repentance springs is at a discount in worldly matters.

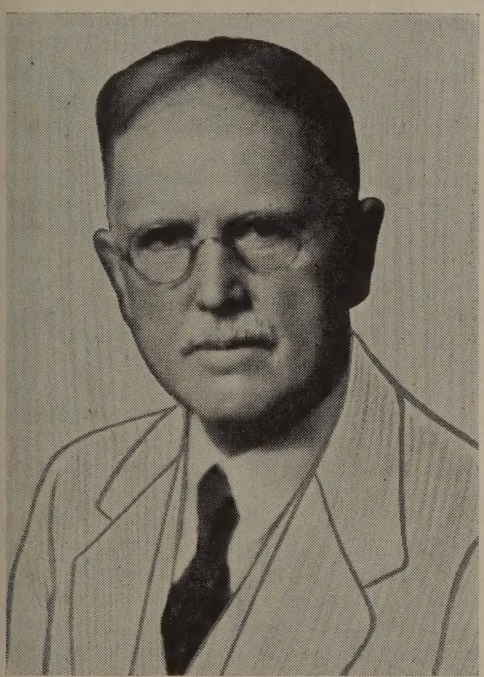
But even on a deeper level than this worldly one repentance remains difficult for us. We prize integrity of character and we cannot help seeing the difference between its presence and its absence. And in proportion as we are faithful in doing our duty and are strenuous in the pursuit of the good, a consciousness of our own integrity sets in. Job had this consciousness of integrity, and an essential part of the tragedy of his experience is that he really possessed the integrity of which he was conscious. But we cannot help seeing that this consciousness of integrity is a barrier to repentance. That which brought Job to repentance was his final vision of God.

But there is a still more subtle obstacle to repenting. When we are obliged to face our actual shortcomings and sins, it is apt to be regret, or even remorse, which comes over us, rather than the repentance which is the reception of God's forgiving grace. That is, we feel humiliated that we should have permitted ourselves this transgression, and so we still keep ourselves separate from the common run of sinners.

Now neither thick-skinned assurance, nor self-conscious integrity, nor humiliated pride is compatible with the childlike spirit to which the kingdom of heaven belongs. Hence the sad irony of Jesus' words: "There

shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." If, then, we find it hard to repent, let us beware lest this betoken a dying out of the childlike spirit which knows its need and trustfully welcomes the forgiving grace of God.

But the grace of Christ is most beautifully seen in the way in which he fosters the slightest manifestations of the childlike spirit and the willingness to repent, and even anticipates them by his assurance of the reality of God's forgiveness. He will not break the bruised reed, nor quench the smoking flax, and he magnifies



EUGENE W. LYMAN

the importance of the feeblest beginnings of faith. The classic instance of his anticipating repentance with the message of divine forgiveness is when the sick of the palsy is brought to him by four friends. We are not told that the sick man had faith, but only that the four friends had it. There was at least the atmosphere of faith around the crippled, helpless man. "And Jesus seeing *their* faith saith unto the sick of the palsy, Son, thy sins are forgiven." And must we not suppose that the faith awakened by this assurance of forgiveness provided the condition on which Jesus depended—as always—for the healing which followed? So most of us, doubtless, must acknowledge that our faith has been born in an atmosphere of faith and has been anticipated over and over again by that divine forgiving love which Christ made manifest:

> For Thou wert long beforehand with my soul,
> Always Thou lovedst me.

The full fruition of the grace of Christ in its divine forgiving quality is seen when it evokes in the Christian an active forgiveness of his fellow men. Indeed, to Jesus' thought trustful reception of the forgiveness of God and active expression of forgiveness toward one's fellows were two aspects of the same thing. He could not conceive of reconciliation with God while one remained unreconciled with one's brother. It availed nothing for the servant in the parable to be forgiven his overwhelming indebtedness if he would not forgive his fellow servant a trifling debt. Jesus could not teach us to pray, "Forgive us our trespasses," without teaching us also to add, "even as we also forgive those who trespass against us." Thus Jesus seems to say that God's forgiving grace cannot flow into a human heart without flowing out again in forgiveness toward others. Indeed, do we not find here the truth which is at the center of his conception of sonship to God? He points to God's abounding, gracious love—sending sunshine and rain on the just and the unjust—and then says: "Love your enemies . . . that ye may be sons of your Father who is in heaven."

Really to receive the grace of Christ into our hearts, then, will mean to have awakened there, not the humiliation which is self-centered, but the trustful humility which is God-centered, and which will flow out in forgiving love toward others. And not only that; it will make us alert to discover and to foster the childlike spirit in others, as Jesus did.

This childlike spirit may be noted especially, I think, in two ways. It may be perceived when someone drops his defensive reactions or silences and meets you with frank, happy openness. Or it may be perceived when he is absorbed in some significant thought, or kindling hope, or large purpose. Perhaps there will be only a brief period of absorbed interest, or only a glance of happy openness before the habitual defenses return. But those moments of trustful responsiveness reveal the possibilities for growth and for redemption in that other life. To be alive to them is the privilege of the parent, the teacher, the friend, and of all those who have experienced the grace of Christ.

Thus we see how rich is the benediction in Paul's brief words, "The grace of our Lord Jesus Christ be with you." We see how that grace wins us out of our unfeeling self-assurance, out of our self-conscious integrity, and out of our often humiliated but persistent pride into a repentance which trustfully receives God's forgiveness and which finds active expression in forgiving, discerning love toward others.

What we have been trying to say is summed up in those other words of Paul: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

II

But the aspect of the grace on which we have been dwelling involves another aspect which is no less significant and which we should go on to consider. The grace of Christ is *empowering grace.*

Note that little phrase in our text—"with your spirit." It is not present in the benedictions which are otherwise the same, except in what was perhaps his last letter, that to the Philippians, and in this closing prayer

for the Galatians. And it has a special significance here, for it suggests that spiritual fellowship with Christ which he is stressing in this letter, and which is the basis of his whole gospel.

This indwelling gracious presence of Christ Paul experienced to be empowering. In the second Corinthian letter he tells us how Christ gave him the assurance: "My grace is sufficient for thee: for my power is made perfect in weakness." Let us remember the background for this assurance. Paul has just been recounting his perilous life as a missionary—imprisonments, stripes, being shipwrecked three times, being set upon by robbers and plotted against by false brethren —"in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He has spoken of his daily anxiety for all the churches, and of the serious malady which was his thorn in the flesh. It is with this background of suffering, burden and limitation in view that he exclaims: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me."

We of today have a peculiar need to realize that the grace of Christ is not only forgiving but also empowering grace. We are living in a time when mighty social forces have been let loose which seem inevitably to overbear the individual and to cancel all his efforts. Moreover, many of these forces are quite ruthless of the values to which we owe our highest allegiance and seem to make any achievement of those values impossible. In such a time a sense of futility is apt to settle upon us, rendering us quite passive in the face of these destructive social forces.

Even when we keep to the higher ground of religious faith we may fall short of the full Christian insight. Religious faith shows us that these times of social crisis and disaster are due ultimately to man's unfaithfulness to God. In the smoother and more prosperous times there was a selfish individualism, a willingness to exploit nature and man for personal aggrandizement, an easeful indulgence, a social and racial pride which were inevitably preparing calamity if not repented of, and religious faith recognizes these social calamities as containing a judgment of God upon man's sinfulness. But when we realize how we are all implicated in this social sinfulness—in our hearts as well as in what we have done and left undone—a sense of moral helplessness comes over us, a defenselessness in the presence of the judgments of God, which if it goes no further will leave us impotent in the face of the destructive social forces, and this religious impotence will not be very far removed from the secular sense of futility.

But at this point Christian faith has a message for us. It finds the full revelation of God in the grace of Christ and knows that this grace is empowering. "Wherefore," says the apostle, "if any man is in Christ he is a new creature; the old things are passed away; behold they are become new." This new creation and empowerment through the grace of Christ to which Paul bears witness takes place in the midst of a social order full of evil and in conjunction with a profound consciousness of God's judgment upon human sinfulness, and at the same time it passes into a present realization of the Kingdom of God, which is righteousness and peace and joy in the Holy Spirit.

We must look to Jesus himself if we would gain a fresh apprehension of that divine grace which is combined with judgment but transcends it and can recreate and empower us. It is apt to seem to us, when we realize how searching are the divine judgments, that they must be withering rather than awakening—that they must be annihilating rather than creative of life. But Jesus was marvelously discerning of human motives, and at the same time he was infinitely compassionate and always seeking to save. The Fourth Evangelist tells us truly that he "knew what was in man," and it was on the basis of that penetrating knowledge that he was the supreme stimulus to faith, the infallible discoverer of the childlike spirit, the sovereign awakener to that repentance which is receptivity to the divine redeeming love.

Thus we understand why the common people heard him gladly; why publicans and sinners were drawn to him; how the deranged were restored to mental health; how Galilean fishermen were changed into apostles of the Kingdom of God; how Saul, the bitter persecutor, was transformed into Paul, the author of the great hymn of Christian love and the ambassador of Christ through the Roman empire.

So down through the centuries the grace of Christ has proved to be empowering. It made St. Augustine the spiritual bulwark of the Christian church during the downfall of Rome's political dominion. It made St. Bernard, supreme lover of Christ, the greatest religious force of his age. It made John Wesley the bringer of a present transforming faith through fifty years of itinerant ministry to the downtrodden masses of England. It has made Kagawa—who also has his "thorn in the flesh" in his incurable eye trouble—a missionary of both personal and social Christianity to Japan and to America.

We are close to the ultimate secret of the relation between the eternal God and the finite human heart, when we realize that the grace of Christ is both forgiving and empowering.

III

There is, however, a further aspect of the grace of Christ which our text discloses, and to which, in conclusion, we should turn. This further aspect is betokened by the final word, "brethren"—which is not in the similar benedictions in other letters. The letter to the Galatians is full of vigorous challenge and reproof. "O foolish Galatians, who did bewitch you?" Paul exclaims. Forceful argument and rigorous insistence on the inspired nature of his gospel fill the apostle's letter. Yet the keynote of the letter is that "faith working through love" which itself is the fruit of the indwelling spirit of Christ. Hence, over and over again in the letter comes the pleading word, "brethren." It is very revealing both of Paul and of his gospel, and shows how abounding, potent and winning that gospel is. In this final word of the Galatian letter we can sense a crowning quality of the Christian gos-

pel: "The grace of our Lord Jesus Christ be with your spirit, brethren."

We may express this crowning quality in other Pauline words. The grace of Christ makes its recipients *members one of another.* The grace of Christ is unifying grace; it works toward the building up of a community of love.

Here is the meaning of the grace of Christ which carries to completion the other meanings. Forgiveness? Yes. Empowerment? Yes. And both find an essential fulfillment as a community of love is realized. As Paul writes to the Romans: "So we, who are many, are one body in Christ, and severally members one of another." How often the apostle had to deal with the problem of diversities of gifts, and how patiently and persistently he insisted that they were from the same Spirit and could find their true expression only through the building up of the body of Christ in love!

Let us not fail to see how truly the becoming members one of another is the fulfillment of the forgiveness and the empowerment which flow from the grace of Christ. We feel burdened by the collective sins of society, and we have seen that Jesus linked the receiving of divine forgiveness with active forgiveness toward one's fellows. But who, on the side of human relations, should forgive the collective sins? To ask that question is to do as the lawyer did who, desiring to justify himself, said to Jesus: "And who is my neighbor?" In other words, to seek to have the limits of our obligation in respect to the sins of society fixed, is very far from being the fruit of the abounding forgiveness which we ourselves have received from God. If, however, we can help to draw men into fellowship from estrangement or indifference, if we can help them toward living as members one of another, the forgiveness which we receive may issue in social forgiveness, and we may even mediate the grace of Christ to our fellows. For we should never forget how the grace of Jesus himself anticipated repentance and how his redeeming love went forth to awaken faith.

Will the empowering grace of Christ in truth fulfill itself by the upbuilding of a world-wide spiritual community in which men shall live and work as members one of another? In times of social discouragement we find this question rising to our lips. We look to the so-called Christian nations and we see them in arms against one another. We look to our own national life and we find deep cleavages between classes. We look to the Christian church and we have to acknowledge much worldliness there.

But the church is revealing new life and power today. There was published a short time ago the report of a committee of the Federal Council of Churches, which summons us all to a new sensitiveness concerning the church, and also to a new faith in her and an instrument and organ of the spirit of God. Let me quote from this report a few scattered sentences:

"Once again in history the Church of Christ has to struggle to be in the world but not of it." "Our immediate task is to summon our churches to repentance for personal and corporate sin. We need to repent of our concessions to the world." "From repentance we need to go on to a common faith." "Not only must we seek a common faith, we must seek a common conscience." And "we need an increasing consciousness of the church as a world Christian community." We ought "to concern ourselves more than we have with the solid spiritual core of our membership. . . . These groups of people who have heard the call of Christ to a complete commitment of the whole of their lives must find each other." "Above all we should seek to recover the original genius of the Christian movement in the Apostolic Age."

But in addition to such a revivifying of the visible church, we should look to the invisible church, only partially exemplified in the visible. We should direct our spiritual vision and faith toward the body of Christ, made up of those everywhere and in all ages who, being forgiven, mediate the divine forgiveness, and who, empowered by the indwelling spirit of Christ, know how to live with their fellows as members one of another.

Let us thank God for the extent to which the visible church has embodied the church visible. Perhaps there is no one here present who has not had the spirit of Christianity truly mediated to him through the visible church. But when our faith falters, may it be steadied and upborne again by a sense of living fellowship with the invisible church, the true community of love. And out of this invisible fellowship may we hear the apostle Paul saying to us, as with a living voice: "The grace of our Lord Jesus Christ be with your spirit, brethren."

A Path to Peace

"Have this mind in you which was also in the Christ Jesus." How important this is for us as individual Christians! It helps us to achieve poise and peace of mind. It enables us to rise above fear and not give way to despair. In the words of Paul, we deliberately center our thoughts upon the things which are true and honorable and just and pure and of good report. Such a procedure takes time. It requires a price that must be paid. It emphasizes the supreme importance of maintaining a personal devotional life. We must not allow the pressure of a busy program to crowd out the moments when we turn to God in prayer and identify ourselves with the mission and the mind of Jesus.

After America entered the World War, a soldier leaving for the front asked President Wilson if he would join in an agreement to read a chapter of the Bible each day. The President promised to do so. Mrs. Wilson, in her Memoir, says that the President's working day during the war began at 6 A.M. It often continued until midnight. But, as Mrs. Wilson testifies, the President did not allow the pressure of the presidency to crowd out the daily Bible reading. As one thinks of the terrific burdens that rested upon his slender shoulders during those crucial years, it is more than likely that his moments with the Bible helped to sustain him. They found their way into the noble state papers President Wilson gave to the world.

Wilbur S. Deming.

In Defense of Democracy

By Richard C. Raines

Speak unto the children of Israel, that they go forward. Exodus 14:15.

SIR WALTER SCOTT, great Scotchman, great writer, great humanitarian, and an ardent patriot, once wrote these stirring lines:

> Breathes there the man with soul so dead
> Who never to himself hath said:
> "This is my own, my native land"?
> Whose heart hath ne'er within him burned
> As home his footsteps he hath turned,
> From wandering on a foreign strand?
> If such there breathe, go mark him well;
> For him no minstrel raptures swell;
> High though his titles, proud his name,
> Boundless his wealth as wish can claim,
> Despite those titles, power and pelf,
> The wretch concentred all in self,
> Living, shall forfeit fair renown,
> And, doubly dying, shall go down
> To the vile dust from whence he sprung,
> Unwept, unhonored and unsung.

Strong words, and for us today perhaps somewhat flamboyant and declamatory, but a wholesome reaction from the nineteen-twenties or thirties, when patriotism was one of the neglected virtues.

It is gratifying to see the increased emphasis now being placed upon proper respect and reverence for our country, the manner in which we should handle and display the Stars and Stripes. There were more flags in evidence on the Fourth of July this year than for many years.

This is a good omen, but such patriotic words and acts are by no means adequate as a defense against the ominous threats to democracy which exist in the welter of our world's chaotic conditions. We see a powerful people espousing a set of ideas diametrically opposed to democracy, having overrun nation after nation. We face the possibility of that nation controlling all of Europe. This may constitute a dangerous military, economic and ideological threat to the perpetuity of "government of the people, by the people, and for the people."

DEFENSE AGAINST MILITARY THREATS

How shall we defend democracy? First, what shall we do to defend ourselves against the external enemies of a Europe controlled by Hitler? Two alternatives present themselves, each espoused by men of ability and patriotism.

The first is that America should enter the war by sending England everything short of men (which means to send what she now needs). The two men, Republicans (and we thought the age of miracles had passed), recently appointed to the cabinet have both declared themselves in enthusiastic support of this proposal. The President seems to favor it. The presupposition is that this is our war, that if England falls we are next, that if we can turn the tables and bring victory to England we shall not need to spend billions more in armaments.

The other alternative is supported by men no less patriotic and no less friendly to England, who make a second proposal because they believe the first to be unsound. They say that such dribbles of material as we can send in the immediate future will not significantly alter the outcome of the battle for Britain, that to enter the conflict now is to declare war and prepare afterward. They question whether meeting Hitler in England will save us either money or men. We cannot now be of much help. If we are really to help Britain, then we must declare war in all honor, use our navy, turn our industrial plants over to manufacturing machines of destruction and send them to England in our own ships. But—when England is safe, that is not the end. We should not blink the fact that this proposal, if England holds out and our help is effective, may very well involve us in another expeditionary force to Europe, the death of millions of our young men, when we cannot settle the peace terms nor guarantee their fulfillment to prevent another war thirty years hence.

WAR PARTY VS. PUBLIC OPINION

What meaning has the Monroe Doctrine if we keep periodically fighting wars in Europe? Therefore men like Ex-President Hoover, Senator Wheeler and Colonel Lindbergh advance a second proposal. They advocate that we deliberately point our defense preparation at making the United States invulnerable. They call our attention to the fact that no recognized military authority believes that with reasonable defense armament our country is in any danger from foreign military attack. They remind us that if we are preparing to defend our nation, or even this continent, one type of plan is necessary, and the normal life of the United States can go on. But if we are preparing to impose our will on Europe, then it may take a generation of concentration of all national effort, involving dictatorship and impoverishing ourselves, our children and their children, in an effort to subdue a Hitler-controlled Europe. What would we do with it once we had won?

As between the two proposals, I believe the American people, I believe you, are definitely for the latter. The memories of 1916-18 are still too fresh, too vivid —the high hopes and ideals for making the world safe for democracy, followed by the disillusionment as to the power of war to do anything good. But there is a definite and effective war party, some of whose leaders are in positions of high authority. However, public opinion still prevails in America. There is still time for the people to indicate their continued will to keep out of this war, that if we must choose between attacking Europe and defending America, we definitely choose the latter.

But neither of these alternatives adequately defends democracy. The idea that democracy is adequately defended by superior force of arms fails to realize what democracy is.

Democracy is a high faith in the capacity of the common man; his spiritual capacity to discern truth, to see and accept and live by ideals. Democracy is faith in the power of persuasion by non-violent means. Democracy is faith in the power of truth to get itself accepted in the competition of the market place. Democracy is belief in the right of the majority opinion to rule and the duty of the minority to criticize the majority decisions and, by every legitimate persuasion, appeal to reason and ideals, to change the public opinion if they can. Democracy is belief in the protection of a minority in the exercise of its right of differing opinion, and of assembly, as well as its right to endeavor to persuade the public.

RICHARD C. RAINES

Democracy is belief in freedom of speech and of assembly and of press, recognizing that many foolish and perhaps untrue things are said by individuals and the press—and that in all humility we may say some of them. Democracy is the belief in ballots, not in bullets, as the way to decide an issue. Democracy is the belief that there is right as opposed to wrong, eternally true and everywhere obligatory, unchanging as the law of gravitation and, like it, rooted in the character and will of God.

THE TEST OF RIGHT

Democracy is the belief that individuals have a high moral dignity because of their relation to their Creator, and as his sons their personality is of the highest value, is indeed the test of right—what hurts personality is wrong, what enriches personality is good. Democracy believes that it is because of God's purpose for man's development and achievement that he has certain inalienable rights, such as life, liberty and the pursuit of happiness.

Democracy believes that man with such splendid spiritual origin and capacities can be inspired and led to put the general good above his own selfish interest and ambition; that he will find his true happiness in service, not in pursuing personal ambition. Democracy is the political and economic and moral life of people who live by this faith. Democracy is not a piece of ground which, if kept inviolate of the feet of foreign soldiers, is defended. Democracy is not a house which, if no enemy is permitted to bomb it, is defended. Democracy is not a form of political organization which, if no legislature is permitted to change it, is defended. We might enter the war, attack and defeat the enemy, and lose democracy in the doing of it. Democracy is so much a child of the Christian religion that there is no reason to suppose that where Christ has ceased to grip and inspire men the foundation of democracy can be maintained. The two, religion and democracy, are like the arteries and veins of the body—the collapse of either means the death of both.

The most dangerous threat to democracy is the beliefs, the ideas, which deny those of democracy. Guns do not destroy ideas, only other ideas can do that.

There are four serious threats to democratic beliefs. What are they?

THE THREAT OF NAZI IDEAS

First, nazi ideas. The nazis believe in nationalism, the worship of the state, of race and blood. They therefore cannot tolerate faith in a universal God who loves all mankind as his children, has no favorites, and has made of one blood all nations to dwell upon the earth.

The nazi repudiates the Christian teaching about right and wrong; that there is a code which, like the law of gravitation, is everywhere and universally binding and rests back upon the character of God. "The imperial minister for the co-ordinating of justice under the nazi regime, Dr. H. Frank, is reported as saying, at a congress of jurists in October 1935: 'Formerly we were in the habit of asking ourselves, is it right or wrong? Today we must frame the question in another form: what would the Fuehrer say?' Goering bluntly phrased the same idea when he said, 'The law and the will of Adolf Hitler are one.' "

The nazis have no place for minorities but the concentration camp. Their belief is in force, intellectual coercion through exclusion of all but the desired ideas so that no suggestions making for doubt or judgment shall reach men's minds; then, direct propaganda, and, if minds are peculiarly independent and incisive, physical violence.

The nazis cannot tolerate a religion which preaches and practices love as its main motive, calls upon men to use their powers to serve rather than conquer, and which takes Christ as the perfect example—Christ who stands for supremacy of the individual personality, matured and developed through unselfish service; who conquers stubborn materialism and brute force with a cross.

Defending democracy must certainly include, must

begin with, defending the basic ideas, faith, standards of value and attitudes, keeping them strong and clear to be revered and lived by.

WAR A THREAT TO DEMOCRACY

When we are deciding whether or not to go to war, let us remember that war, any war—for whatever noble ends—is a direct attack upon the ideas and values which are democracy. It arouses our fears and angers until we are ready to slaughter soldiers, and their mothers and daughters and wives as well. In war we have to abandon the idea of personality as of supreme value; we have to abandon the open competition of ideas in the market place and institute propaganda to build morale. We abandon love and must foster hate, we abandon persuasion and espouse force. We abandon the Christian code of morality, personal and social and national. An open moral season is declared. Of what account are personal morals, asks a youth, when I am likely to be blown to bits a few hours hence? Military necessity determines what is right, not the will of God, or codes of morality.

From experience we know that when, to wage war successfully, we bring together love and hate, truth and propaganda, persuasion and violence, respect for personality and organized murder, and weave the garment of patriotism out of them, they can never be successfully separated and identified by that generation. Moral and spiritual confusion lasts on for years. When a generation abandons, as it must to wage war, some of the clear and fundamental teachings of Christ, somethings happens to it. Never again are his teachings quite so compelling. When the church takes the lead in arousing the public for war, even a war to save democracy or Christianity, afterward men are disillusioned and do not quite trust the church for absolute spiritual and ethical insight.

War thus does not defend democracy and its faith; it abandons democratic ideas and attitudes, it fosters and teaches and lives by nazi ideas, nazi beliefs. When we give ourselves to war, we turn our backs on the foundations of democracy. We begin to think and act and judge and live by the nazi faith.

ABANDONING THE METHODS OF DEMOCRACY

When we prepare for war, even to defend ourselves, we begin to undermine the faith that is democracy.

In order to bring the public mind to a willingness to be heavily taxed for armament purposes, every facility at the disposal of the government is used to whip up fear and hysteria. Universal conscription in time of peace is proposed. Men in the center of the counsels of the government answer criticism of their policies by personal invection rather than by argument. The idea is fostered that foreign agents, fifth columnists are at our back door, perhaps lurking in our neighbor's garage. Our attorney general adds fuel to the fire by calling on all citizens to report to the Federal Bureau of Investigation any "acts, threats or evidence of sabotage, espionage or disloyal activities." But in calmer days the attorney general warned the district attorneys working under him that "in times of fear or hysteria, political, racial, religious groups often from the best motives cry for the scalps of individuals and groups because they do not like their views."

Who is a "fifth columnist"? The term originally applied to persons overtly engaged in treasonable activity against the state. But "fifth columnist" has now come to mean about what the epithet and outworn "bolshevik" or "red" once did. The *New York Times'* Washington correspondent defines "fifth columnist" as follows: "In Washington it is said that the fifth column includes not only the organized elements, like the communists and the nazis, which criticize the established political and economic system of this country and say a new one is needed, but those who put partisan and personal considerations above those of national well-being and safety." In plain language anyone is a fifth columnist, an enemy of democracy, who criticizes or opposes the administration.

Of course, we all feel that the government should keep a careful check on the activities of the agents of foreign powers, acknowledged and under cover. Prudence dictates that the nation's industrial plants and military equipment be guarded against sabotage. But we seem in the process of turning loose on this nation a horde of amateur and volunteer spy-hunters who will only spread suspicion among our people, pay off grudges under the guise of patriotism, and whip up a mood of hysteria in which democratic thinking and judgment become all but impossible. Preparations for war involve the progressive abandonment of the faith, ideas, attitudes and methods of democracy, the espousal and living by the faith and ideas of the nazis.

UNJUST ECONOMIC CONDITIONS A THREAT

The fourth threat to democratic ideas, ideals, attitudes and methods of life is the permitting of economic and social conditions which inevitably breed dissatisfaction, resentment, cleavage between group and group, disillusionment about the benefits of democracy—about America being "the land of the free and the home of the brave."

Last Sunday night in the auditorium of a hotel I heard a sincere, lovely Christian young woman plead eloquently for jobs for the youth of America. She said in substance: "Permit us to get a personal stake in the welfare of democracy and our country, and we will all be loyal. You have jobs, are married, have children, some security—that is one of the greatest reasons you are loyal. Permit us to get jobs, and thus to marry, to rent or buy homes, rear children, and we will not become radicals. But, because we are human, if you do not, if you do not care whether democracy works for us, we will cease to care whether it is preserved for you."

Unemployment, heart-breaking artificial limitations, not shared by the community at large, prepare men's minds for suggestions that democracy is obsolete, that something else is needed. Whatever further probes the wounds of resentment and misery and poverty and unemployment in this country will prepare the ground to receive and sow the seed for a harvest of nazi ideas.

Two incidents meriting our careful thought have

occurred in our own community. Mr. I. S. Joseph made the suggestion that men of military age on Minneapolis relief rolls ought to be put under pressure to join the army. An editorial in the *Star-Journal* effectively rebuffed that suggestion. I quote the closing sentences of the editorial: "If there is any sure way of embittering men who are already inclined to be discouraged and resentful, and of pushing them right into the arms of the fifth columnists, it is by suggesting that they ought to shed first blood for a country that can't find them a job."

A second suggestion which should be carefully considered came from Mayor George E. Leach, reelected president of the board of public welfare a few days ago. The papers announced that he will offer a resolution to ban aliens, communists and nazi bund members from relief rolls at the next meeting. I do not question the mayor's sincerity of purpose. It sounds like patriotic defense of America and democracy, but it is one of those well intentioned moves the direct result of which would be the defeat of the purpose it was intended to serve.

Ask yourself: If you were a young man and had tried to get work but couldn't; if your mother and father were non-citizens—forty years ago they had come at America's invitation as immigrants and had worked steadily, helped to build the nation, had made the mistake of not becoming naturalized citizens, the depression wiped out their savings, you lost your job, relief had saved you and them from actual starvation (but you couldn't get married or get started in real living), and now it was proposed that your people were to be starved, cast off by a country that has more food than it knows what to do with—if you had any spirit at all, wouldn't your gorge rise? Wouldn't you, being frustrated of securing a decent life in a peaceful way, be likely to turn to living off the community by violence, or be ready at least to follow any popular leader who promised something better and had a program to suggest?

THE WRONG WAY TO DEFEND DEMOCRACY

It sounds right to refuse work or relief to citizens who are communists or others who want to change the government, but the Constitution gives every man the right to work peacefully for a change in the government. Who is a communist? What will we do with the people if we refuse them work and relief? Put them in concentration camps? Will such procedure win them over to democracy?

The danger is that we accept nazi ideas in trying to defend democracy. When a man of recognized influence with the government suggests that we send England everything she needs in our own ships under convoy, he is either advocating that we declare war, or he is suggesting that we wage war without bothering to declare it, which is what we condemn Germany for doing. When officials in the government answer argument with calumny, they are using nazi tactics, not democratic procedures, and should be called to account by public opinion. When we permit talk of dealing with minorities by violent or oppressive methods, we are moving toward the nazi doctrines and away from the democratic way of living. When we refuse work and relief to our own citizens who may have come to feel that our government ought to be altered, we are accepting nazi philosophy. When we talk of pushing men on relief into the army, we are making nazi and not democratic suggestions. When we advocate denying relief to all non-citizens, we are donning the clothes of Hitler and his way of thinking. The battle for democracy will be won in the minds, the motives, the hearts, the spirits of men.

War, preparation for war, social unrest, living by nazi ideas—these are the most dangerous attacks upon the democratic way of thinking, believing, feeling, judging and acting.

WHAT CHURCH PEOPLE CAN DO?

What can we do? There is much that churchmen and churchwomen should be better prepared to do than anyone else. We can eat the mental food that gave our forefathers the spiritual and moral strength to found this democracy. We can remember that the principles of democracy—belief in the individual, in the power of peaceful persuasion, in the moral dignity of man, in the power of truth to get itself accepted in the competition of the market place, in freedom of speech, press and association—are all founded on the religion and revelation of Jesus Christ. No other faith begets in men's minds these democratic hopes and goals.

We can realize the importance of personal loyalty to our faith. Is it not true that one who neglects his faith, who absents himself from his church, who fails to read his Bible, who does not develop his capacity to pray, who fails to recognize his obligation to learn what the will of God is for him, and who does not acknowledge that his true happiness lies, not in doing his own will, but in fulfilling the will of God—is not every such person, who is becoming a cultured and refined and respected and well educated pagan—is he not also, if unconsciously, a menace to democracy?

Let us face the matter squarely. Democracy depends upon religion. It always has, it still does. Its ideas are religious ideas, its goals are religious goals, its standards of judgment are religious standards. Drop religion out of our country, and democracy and its ideas and ideals languish and begin to disappear. And this is exactly what is happening. It has gone about as far as it can go without our nation falling apart, not from external attack, but from inner flabbiness, selfishness and love of luxury.

RELIGION AND DEMOCRACY

Churchmen and churchwomen can take their faith more earnestly, seriously. There is a tendency to think of religion very much as we think of a new radio, auto or home, a commodity or convenience which we purchase, are superior to, can use for our own sense of satisfaction or power. Whereas religion is not for our control and use; God is not our errand boy. Religion that is real controls, directs, remakes, changes us. If we have not experienced religion of this life-demanding quality, then we have still ahead of us the power-releasing, liberating experience of surrender to Christ,

the enthroning of his spirit in every motive, desire, purpose and decision. To those who thus open the door he comes in and becomes personally real, the most understanding and radiantly inspiring friend we can have. This gives a unique and unshakable certainty to one's faith in democracy and makes one's life a daily defense of democracy.

Such an one will keep this experience commanding and growing by worship, public and private, by study of Scripture, by systematic giving, by self-discipline. He will seek to win to this life-changing experience those who admire Christ, who hope democracy will work, but are confused and uncertain. A living experience of Christ is the rock of democracy's defense.

In Exodus we find Moses encouraging a slave people to have the courage to revolt, and thus frighten Pharaoh, that he might let them go out into the desert to worship their God. Unwillingly, doubting, yet allured by dynamic Moses, they set forth. It was no picnic, and with difficulties came complaints. Pharaoh sent his army after them. One dread day the runaway slaves saw ahead of them the sea, and behind them the hosts of Pharaoh, chariots, horsemen, the sun glinting on spears and shields.

They turned on Moses. Were there no graves in Egypt that ye brought us out here to die? We told you to leave us alone in serving the Egyptians. Moses rebuked them courageously—hold your peace, believe in God, for he will protect you this day. But Moses wasn't as sure as his brave words sounded and, evidently, when he went to pray to God his word was one of uncertainty and question, for the answer which he unabashedly included in the record was: "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." Forward—through the threatening sea!

God speaks to us today. Children of the church, go forward, forward into a redeeming, transforming experience of Christ, forward to win neighbors and friends to him, forward to a loyal obedience to his commandments, forward into a fearless searching as to what we can do, what price we personally can pay to make democracy work for all our people, remove the curse of unemployment and the need for such vast charity. Christ will show us the way. Go forward! And "government of the people, by the people, and for the people shall not perish from the earth." This is the adequate defense of democracy.

MEN do not fall so suddenly as it seems. When a dam finally gives way, it looks as if it had gone out in a moment of time. But in reality that final giving away was only the last stage and incident in a long process of weakening and degeneration. So it is when the soul gives way. Beware, then, of what takes place in the hidden realm of thought and in the pool of imagination of thought and desire. Christ said that Satan came and found nothing in him. But with us when he comes he finds so often a door that has been left unlocked or a window open.

C. E. MACARTNEY.

The World Today Needs Christianity!

BY FREDERICK W. BURNHAM

IT is easy to say that Christianity, or Christ, holds the solution for the problems of our time, and of all times. Doubtless the statement is true; but when we make it are we aware of what its application might mean? How would Christ solve our problems—social, racial, political and international? Why hasn't Christianity solved them? The answer, "Christianity hasn't been tried," is inadequate. Why hasn't Christianity prevented the present international debacle? After the First World War a British general of distinction said that if another such war should come the churches would be responsible. Are the churches responsible for this war? Perhaps they are. Perhaps *we* are. If so, how?

THE WAR AND THE CHURCHES

Suppose we put the question this way: Are the so-called Christian nations responsible for this war? Evidently they are, or it wouldn't have happened. It is their war; a war between nations whose people are predominantly Christian, at least Christian in the sense that they are adherents of the churches. Why are these Christians at war? Do Christians really hate one another? Manifestly they have not so learned Christ. Why, then, are they killing one another in the most wholesale slaughter ever devised by demonic powers?

The fact, of course, is that the Christian people in all these nations didn't want this war. They think they are fighting to regain the peace they once had, or thought they had. What, then, happened? The answer is so simple that it seems dogmatic. It is this. The political leaders of these nations, under the political and economic pressures which were upon them, declined to follow the way of Christ, relying instead upon their own human wisdom and devices. They thought they knew better, and they persuaded even these Christian people to believe that their wisdom was superior. The people, for the most part, in their distress and hysteria, put more faith in their political leaders than they did in Christ. They were led to believe that all the horrors of war, both for themselves and for those upon whom they were to inflict the extremity of suffering, were better to be borne than the yoke of Christ. Of course, the issue was not thus stated. It was by misstatement of issues that they were misled. In the aggressor nation there are now some pastors and people in prison or in concentration camps for their faith, and whole congregations which protested against the Anti-Christ; but they were not the majority.

THE CURSE OF NATIONALISM

The sad fact has to be faced whether in all our churches, even here in America, the majority of the adult male members, when it comes to social, political and international affairs, do not put more faith in their political and party leaders than they do in the Christ whom they profess.

Since Adolf Hitler's rise to power in Germany it has been the fashion to blame the ills of Western nations upon the Treaty of Versailles. That treaty was a child of war and the madness of war was not wholly eliminated from it. Perhaps its worst feature was the fact that the Covenant of the League of Nations was tied in with it so that the League, thereafter, became responsible for its enforcement—that is, for maintaining the status quo. In practice the League of Nations failed to live up to the provisions of the Covenant for alleviating conditions which obviously threatened the peace of the world. The dominant powers felt sure they could continue to dominate. When a World Economic

FREDERICK W. BURNHAM

Conference was called, the United States insisted upon the right to solve its own particular problems in its own way. Cooperation being at an end increased armaments, power politics, and finally blind revolt followed. In this deification of the nation we are all implicated.

JESUS REJECTED BY MEN AND NATIONS

Here is where the solution offered by Jesus Christ would come in—if we would let it. Jesus was a patriotic Jew. He was a loyal citizen of a Roman province. He paid his taxes and counseled obedience; but he refused to render unto Caesar the things which belong to God. He put God first and died for that conviction. He didn't send other men to their death in his stead. From his first sermon in Nazareth to his last recorded discourse he insisted that God is not the God of the Jews only or of any other nation alone, but the Father of all mankind; and that the earth belongs to all alike, since all are brothers, the children of one Heavenly Father. Now, although we profess belief in that message, it is our unwillingness to incorporate it into national and international action which has resulted in our being where we are today.

Why doesn't the church prevent war? For two reasons: first, because of her own too little faith in Christ—actual faith, not creedal pronouncements however orthodox; and second, because the Church of Christ has not the "carnal weapons" wherewith to oppose force when the abandonment of Christ's ideals has led the nations to the verge of war. Christ's remedy must come first. When once the groundwork of injustice, exploitation, unrighteousness and reliance upon force has been laid and nations are preparing to enforce their claims by an appeal to arms, it is too late to apply the Christian ethic. Righteousness then appears to be weakness. Another Munich is at hand. Appeasement then means disaster to somebody. Resistance to aggression becomes imperative and war is the result.

TRAGEDY IMPLICIT IN WAR

Now it needs to be recognized that war is itself in the nature of tragedy. It creates for all Christians a moral dilemma, a dilemma from which there is no escape. When war comes, if a Christian decides to take up the sword and go forth to kill, his conscience must be violated because he is acting contrary to the example and teaching of Christ; but, on the other hand, if he refuses to fight when drafted by his country, he violates his sense of patriotism and of duty to his country. He seems to acquiesce in the evil which the enemy does. In either case his conscience suffers. Our Quaker friends attempt to extricate themselves from this dilemma by offering to serve the armed forces in ways which do not involve killing others. But even so humane a course of individual action does not solve the problem. The intelligent Christian, therefore, must exert his influence constantly to prevent his nation from reaching such a state of crisis as makes war inevitable. The axe must be laid at the root of the tree. National injustice, social and political unrighteousness, must be opposed at the inception.

Herein lies the province of the church, and here the church reveals her weakness. We are the church, and we are all human. We are prone to rely upon our own judgment or to be swept along by popular clamor. Men are naturally acquisitive. The pressures of keen competition make us alert to take and to hold an advantage. Personal or corporate gain is alluring. It is difficult for an individual, a group or a nation to surrender a privilege in the interest of the common good, even though the privilege is seen to be unjust. The Hebrew prophet Isaiah, in foretelling the peaceful conditions which would come to Judah when that nation should have returned unto Jehovah, said: "Then justice shall dwell in the wilderness, and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever."

Is not the wilderness the borderland between tribes and nations? Out there where nobody dwells, but where the trade routes and the armies cross over from nation to nation? "There," says the prophet, "justice shall

dwell." And are not "the fruitful fields" those regions close at home, where our own people have their habitations and their intimate relations with one another? "There," says the prophet, "righteousness shall abide, and the work of righteousness shall be peace and the effect of righteousness, quietness and confidence forever." International justice and domestic righteousness—these he holds are the antecedents to peace and quietness and confidence. War comes because of injustice and unrighteousness. It may be God's way of teaching us that a nation which sows to the wind must reap the whirlwind.

BUILDING THE KINGDOM OF GOD

The church must proclaim the Kingdom of God and his righteousness and insist upon its primacy—that Kingdom which is here upon the earth, already set up by our Lord Jesus Christ, and a righteousness which is to apply to all the relations of men—social, industrial, racial, civic, national and international. Surely the world needs that kind of Christianity today, and the church exists to supply the need. Let us not be pessimistic about the church. It is still the one saving institution for humanity and for civilization, and there are encouraging signs for its future.

Isn't it a striking fact that, just at this time when the normal forces which tend to hold the world together are everywhere breaking up and civilization seems headed for chaos, at such a time the Christian forces of the world are drawing together toward unity? Such gatherings as the Oxford Conference of 1937, the Madras Conference of 1938, and the Youth Congress at Amsterdam in 1939, could not have been assembled under any other auspices than those of the churches of Christendom. There is no other agency which could have brought these groups together and held their allegiance to a single supreme ideal. These Christians, drawn from forty or more nations and from every quarter of the habitable globe, did not all think alike, nor have the same temporal purposes; but they kept the "unity of the spirit in the bond of peace" because each carried in his or her heart a loyalty to Jesus Christ supreme above any loyalty to race, or blood or nation.

THE BOND OF CHRISTIAN UNITY

These gatherings were harbingers of and preludes to the coming World Council of Churches. Already foregleams of the spiritual potency of such a World Council are appearing. At the Philadelphia conference on "The Church and the World Crisis," held last February, Dr. Roswell P. Barnes, of the Federal Council of Churches, who had just returned from Europe on a trip of good will and understanding to the churches of the belligerent countries, told us how, even in the midst of war, a sentiment and a bond of unity exists between the Christian men and women across the boundaries, which it is hoped will exert a beneficent influence when peace shall come again. Differences of theology and of practice, however ancient or established, are seen to be of secondary consideration to the unity which binds all in one loyalty to Christ.

Moreover, we are reminded that the church is the one institution which is preparing world-minded leaders for the next generation. Those youths who assembled at Amsterdam are but a sample of tens of thousands throughout the world, the finest and best, the most highly educated, the most capable leaders of the future, all of whom are the children of the church. They are being developed with an international outlook. They are seeing beyond the boundaries of race and clan which were the limitations of their forebears. Many of them are Christ-minded. They are the Kagawas, the Misses Wu, and the Chiang-Kai-sheks of the future. The hope of the world lies in their coming to places of power and of leadership.

There are many practical services which the church can render in a time like this. Suggestions of immediate opportunities were cited in the findings of the Philadelphia conference. But there is a duty and an opportunity which lies close at hand for all of us, which is fundamental to all else which the church is to do. On the one hand, the cultivation among all our members of an ecumenical mind and spirit; that is, the spirit of love and good will toward fellow Christians of all races and classes of men everywhere. If they belong to Christ, they belong to us. On the other hand, the belief that the good in men is stronger than the evil; that God has not abandoned any of his children to the devil *en masse,* but is at work in all their hearts; and that, because he is at work there we may make our appeal to the best in men everywhere. We can refuse to believe that class or racial or nationalistic characteristics are stronger or more important than human characteristics.

PROCLAIMING THE WORD

Also the church can and must deepen the hold of men upon the reality of God as revealed in Christ. The state has been deified because religious leaders have not insisted that the law of God is supreme. The trouble with our world, and too often with our churches, is that we have "turned every man to his own way." Perhaps we have preached too much the patience of God and not enough of his unfailing judgments. "Whatsoever a man soweth, that shall he also reap" is as true of a nation as of an individual. The church must warn mankind of the inevitable judgment which will overtake any nation that will not repent of its injustices and its iniquities and heed the will of God. It is a solemn responsibility which God has lodged with his church. The world of business, of politics and of exploitation may not listen; trials and hardships may be imposed; still it is the church's mission to proclaim his Word faithfully.

But the church must hold out to men also the certainty of the ultimate triumph of righteousness. Beyond the certain doom which awaits the progress of evil dawns the better day of "the new heavens and the new earth in which dwelleth righteousness." Through a series of Hebrew prophets God sounded forth the thunders of his judgments upon a faithless people; but always with accompanying strains of mercy to follow upon repentance. Even in the extremity of captivity he promised that a "remnant" should return. Finally

he sent his Son into the world to give a divine demonstration of what he had planned that all humanity should be. The Gospel of John says of Jesus: "He was the true light that lighteth every man that cometh into the world." Said Jesus of himself: "He that followeth me shall not walk in darkness; but shall have the light of life." It is not enough that men and women in our churches shall have confessed his name and been baptized. They and we, as loyal followers of him, must walk in his light.

THE NEED OF CHRISTIAN LEADERS

Finally, the church in all lands and among all peoples must exert its full influence to see that men and women of unquestioned Christian character are put into places of leadership and power. It must not pave the way for ungodly dictators. The world must have leaders from whom the test of every policy, local, national or international, shall be not what is expedient or for the immediate interest; not, "What do the various pressure groups demand?" but, "What does the Christian ethic demand in the interest of all concerned, even of all mankind?" Our nation has had such leaders. All nations must have more of them. Not only political leaders, but also educators, editors and publicists, movie producers, and all who have to do with shaping public opinion and public policy must know that a united Christendom wants the will of God made first in human affairs. That can only come by training leaders for these posts of duty and of opportunity and then seeing that they are placed there with full sense of responsibility to God and to humanity.

In the light of this mission of the church we see the true significance of the missionary enterprise. It is not that we are engaged in sending out missionaries to win a few converts to our faith, or to our particular interpretations of Christianity; but rather that we and all the Christian forces of the world are building the Kingdom of God on earth, "in which dwelleth righteousness and wherein peace and quietness and confidence shall abide forever." Here the world's need of Christianity stands apparent. In addition to all her manifold ministrations of healing, teaching, preaching and serving the needs of individuals and of peoples, Christianity fulfills her resplendent mission in pouring forth her life for the healing of the nations.

There's a Fountain that was opened long ago.
For the healing of the nations is its flow;
Along the line of ages, the prophets and the sages
Caught the singing of its waters long ago.

PERSONALITY is the transformer through which the power of God flows out into life, and we need bigger men with bigger minds, bigger hearts, a closer and a more intimate contact with God; and this is what we mean by prayer. We need to be filled with all the fullness of God so that the power of God may be manifested in us and through us. God's power is inexhaustible, unlimited, but operates through human hands and human hearts.

HUGH T. KERR.

When Your World Crashes

BY HILLYER H. STRATON

Why hast thou forsaken me? Mark 15:34.

BLITZKRIEG—lightning war—is a new word of terrible connotation that has recently come into our vocabulary. For good or evil the military blitzkrieg has sent the old material and political world crashing about our heads. This crash would never have come had we not first suffered a satanic blitzkrieg. The world became spiritually disarmed. As individuals and as nations we grew politically selfish, we were overwhelmed economically, we faltered spiritually. The plighted word of government became less than scraps of paper. No wonder Satan has turned civilization back centuries and even at this moment threatens to destroy it completely.

Crashes, like pain, are never pleasant but they are sometimes essential to well rounded development. One should remember that without pain one cannot maintain a healthy physical body. Likewise pain and suffering are often necessary for a healthy corporate or national body. It took the pain of the depression to give the American people a social consciousness.

LIGHT FROM THE SCRIPTURES

In days like these it is well to turn to the pages of the Bible to see how some of its heroes reacted when their world crashed. As we see their stand we can gain strength for the dark hours in which we live.

When we open the book of Job we find the material world crashing about this patriarch. Job lived in a day when goods meant goodness. Prosperity was considered a mark of God's favor. Adversity meant that God had turned away his face. In the drama as it unfolds we find Satan arguing before God that even righteous Job had his price—"Doth Job fear God for naught?" God knew Job better than Satan did and so he allowed the material world to crash about his servant Job. Now God did not love Job less because of this; he loved him more.

The material world is crashing about us today. The economy that will emerge after this war will not be the economy of ten years ago or even of today. The old economy has certain advantages but it also has such faults that it scarcely deserves to stand. These faults are glaringly evident when even in our nation—the wealthiest on earth—one-third of our people are ill housed, ill clothed, ill fed. The old economy taught us how to produce but not how to distribute. Possibly this war will teach us that we cannot have a peaceful world until there is some equality in the distribution of its resources, both internationally and within the boundaries of states.

Job fought through the crash that engulfed him to a noble faith—"Though he slay me, yet will I trust him." When our material world crashes, God give us grace to know that "a man's life consisteth not in the abundance of things he possesses." David Lawrence, in

a searching editorial originally published in the *United States News,* said:

> Materials we can assemble and fabricate into weapons of war. Men we can mobilize and train in the arts of combat. But the spiritual preparedness which makes heroism possible and sacrifice easy to bear cannot emerge from a self-centered indulgent people.
>
> The genius of invention and the achievements of mechanization have put an emphasis on man's ego, for we are told that man has outgrown mysticism and that spiritual strength is something only for the soft-natured among us. We have little dreamed that tomorrow the spiritual vitality of our nation would depend on the resoluteness of our individual surrender to the will and service of Divine Providence.
>
> Maybe the opportunity is about to be vouchsafed us to prove that the heritage which brave men passed on to these generations has not ended. Maybe when we cleanse our souls of the sins of a materialistic world, we shall not know fear—we shall not be unready to make the supreme sacrifice.

HABAKKUK AND JEREMIAH

About the year 600 B. C. the world was crashing for the little land of Judah. Among the prophets of that time was a man named Habakkuk. He saw the evil among his own people and asked God what would be done about it. To his dismay the reply came that the Hebrews were to be punished by the Chaldeans. Bad as were the Hebrews, they were angels when compared with the Chaldeans. This created an even greater problem for the prophet Habakkuk. Why should the very wicked have dominion over those who are only bad? Despite the questions of Habakkuk, Judah was carried away captive.

The Hebrews faced a situation somewhat comparable to that of the democracies today. Make no mistake—a victory for the totalitarians will mean the destruction, at least for a time, of all that free people have held most dear. This is true for liberty loving men within Germany and Italy, as well as for those without. Yet in the wisdom of God out of the very captivity of the Hebrew people was born ethical monotheism, their greatest gift to the world. Had there been no Babylonian captivity it is entirely possible that the concept of a righteous and a universal God might never have arisen. At least it would have been long delayed. Can it be that it will take the crash of our world to teach men true faith in God?

Jeremiah was a contemporary of Habakkuk, a man of clear insight; he recognized that there was no hope for Judah; her sin was too grievous. As a religious leader of the first rank Jeremiah was a man of supreme personal faith. His faith was such that in the day of Jesus Jeremiah was paid the supreme compliment of having our Lord likened unto him. The personal world of Jeremiah crashed about him utterly, his neighbors and kindred plotted against him, he was cast into prison, and finally he was carried an unwilling refugee to Egypt. The crash of the prophet's personal religious world was so great that he could even say to God, "Wilt thou indeed be unto me as a deceitful brook, as waters that fail?" God did not cast him out for his brashness; he drew Jeremiah closer to himself.

How should we react when our personal world crashes? National and international crashes are often far removed but all of us at some time or other have to face personal crashes—loss of jobs, of hard-earned savings, of health, of loved ones. Victory can be ours if we will transform the crash into a conquest. Lou Gehrig, the Iron Man of baseball, did just that. When he had to retire from baseball because he was suffering from an incurable creeping paralysis, two positions were offered to him, one paying $6,000 a year as parole commissioner of New York city, the other $30,000 a year; he accepted the first. Gehrig declined the $30,000 offer because it would entail the use of his name with

HILLYER H. STRATON

an enormous restaurant and drinking place. He said: "It didn't seem the right thing to do. I wouldn't actually have had anything to do with it in the first place; and somehow I didn't fancy my name in lights over a place like that." You see, he had transformed his crash into a conquest.

WHEN THE WORLD CRASHED FOR PAUL

In the first century of our era there was an exceedingly religious man named Paul; he himself tells us that he was a Pharisee of the Pharisees. The old Jewish covenant and the old law meant life to him. He was so vitally concerned with this religion that he persecuted to the death those who differed with him. One day on the road to Damascus to continue his persecution of a new religious sect, Paul's old religious world crashed. It crashed because in a vision Paul saw Jesus and heard his words, "Why persecutest thou me?"

Like Paul, can we build a new faith when our religious world crashes? Now a man's religion is the thing

upon which he places primary importance. The Jewish law and the Jewish ceremonial was bread and drink to this narrow, hard, fanatical persecutor, but it all became as nothing before the vision of the Man of Galilee. Sometimes those things formerly held dear—perhaps even denominationalism—may crash when we come into the white light of the presence of Jesus. As did Paul may we then ask, "Lord, what wilt thou have me to do?" From that day to the end of his life Paul did not live a life of ease but he did lead a life of joy. We hear him exclaim, "Rejoice in the Lord and again I say rejoice!" Paul, can you rejoice when they stone you, when they lash you, when they imprison you, when finally they take your life? Paul's old religious world crashed, but on its ruins was built the religion for all the future. It was not built, however, apart from Paul's own stripes. We should never forget that Christianity grew and thrived in the soil of bitter oppression and tribulation. It prospered in a day when one would think faith in God impossible. Then as today evil men triumphed over good men, might made right, and there seemed to be no equity anywhere. There was victory, not defeat, for faith in the first century. Your religious world may crash, your days be filled with trial, yet you can make them days of triumph as did the early Christians.

JESUS AT CALVARY'S CRISIS

The supreme tragedy was not the ploughing of Carthage, the massacre on St. Bartholomew's Day, the futility of the First World War—nor is it even the awful sin of the present carnage. The world's greatest tragedy occurred when religious men joined hands with politicians to drive the Son of Man to the brow of Calvary. Surely there on the cross the righteous world crashed about Jesus. His world was one in which God was Father, the lilies were beautiful, the birds were under the beneficent eye of the Creator and there was hope for even a Judas. No one ever considered the world as good as did Jesus. "If God so clothe the grass of the field which today is and tomorrow is cast into the fire, how much more will he clothe you." The God of our Lord Jesus Christ was one who was holy, righteous, just, forgiving and loving. Jesus walked so close to God that men knew that the Nazarene had not only touched the hem of his garment but in the words of Paul they saw "the light of the knowledge of the glory of God in the face of Jesus Christ." God's righteousness so permeated the consciousness of Jesus that he devoted all of his energies to bringing that righteousness to men, even though it took him at the last to the cross on Calvary.

Jesus went to his death voluntarily, yet with the natural human shrinking that has forever proved his humanity. Paul rightly saw that the true anguish of the cross was that God there made Christ "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Is it any wonder that with this weight resting on his spotless life he cried out: "My God, why?" Righteousness did seem to crash in this cry but a moment later we find Jesus looking up and with complete faith, saying: "Father, into thy hands I commend my spirit."

There suffering became redemptive even as Isaiah of Babylon had prophesied in the long ago. There, as T. R. Glover remarked, "Jesus shows us that suffering is also the language of God. It is not as the ancients alleged, and as some lighthearted moderns also say, alien to God, but something peculiarly God's own. The cross instead of being the very antithesis of God's nature is in the very heart of God's somewhere."

'THE JUDGMENTS OF THE LORD ARE TRUE'

When your world crashes, remember that as a result of the crash God's righteous will is often done. Abraham Lincoln saw this clearly in his second inaugural address. By substituting a word or two it is as applicable to the modern world situation as it was in the bitter days of our own nation's Gethsemane:

> If we shall suppose that war is one of those offenses which in the Providence of God must needs come, and which having continued through his appointed time he now wills to remove, and that he gives to both Germany and the Allies this terrible carnage as the woe due to those by whom the offense came, shall we discern therein a departure from those divine attributes which the believers in a living God always ascribe to him?
>
> Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

It *May* Be a Better World

By Donald H. Tippett

A QUARTER of a century ago, after an all-night debate in the British House of Commons, war was declared. Lord Grey retired to the foreign office at dawn. As he glanced out of the window he saw the lamplighter putting out the street lamps one after another. Turning to a friend, he said: "The lamps are going out all over Europe; we shall not see them lit again in our lifetime."

Those were dark days, but it seems that the darkness has deepened in our own time. France has fallen; the possibility of a German victory is not altogether remote; and if that eventuates, we shall find ourselves living in a world entirely different from the one to which we have become accustomed. And I, for one, do not think that I shall like it. It may be a more difficult world for Christian faith to labor in; the church may find its work greatly retarded; it may even be called upon once again to offer up martyrs to preserve its cherished ideals.

But of this I am confident, that if the new world that emerges is not a better world than the one we now have, it will not long endure—if it is not a world of goodness and justice it cannot last. History tells the unmistakable story that we reap what we sow and that

the price man pays for his errors or the errors of his fellows is so great that good is frustrated for long periods of time.

For example, Germany sowed the dragon's teeth at Versailles in 1871 and reaped the whirlwind in 1919 at Versailles. Clemenceau was at Versailles in 1871, a young and almost unknown man. Humiliated and resenting the abuse and injustice of what he saw his beloved France receive from the hands of a conquering Germany, he hurried to Paris where before the altars of Notre Dame he pledged himself to right those wrongs. In July 1919 Clemenceau was at Versailles again, but now the representative of a victorious France. For nearly a half-century he had been biding his time, and now the great day had arrived and he was in a position to keep the pledge he had made on that dark day so many years before. Dominating the situation, the "Tiger" of France dictated the terms of peace—a vengeance treaty, in which it was not hard to find evidences of vindictiveness and hate. And those terms played their full part in paving the way for Hitler and his blitzkrieg.

RIGHTEOUSNESS STILL RULES

I think, however, that we need to be careful not to lay all the responsibility for what is happening in Europe today at the door of the Versailles Treaty. Much that was in that treaty and such attempts to enforce its provisions as the Ruhr invasion and the work of the army of occupation were not without blame, but we must remember (as Professor James T. Shotwell so ably points out) what Germany forgot—that she brought much of her trouble down on her own head. The war cost Germany at least $100,000,000,000 and it was that cost along with her defeat that wrecked her. Even if Germany had won the war in 1918-19 she, along with the rest of the world, could not have avoided the economic collapse which inevitably followed the waste of such tremendous amounts of money as were spent with prodigal abandon to maintain the war machine.

If out of all that combined wickedness, together with the attempts of the Allies to cut Germany off from the rest of the world and to surround her with such barriers as to prevent her from ever again becoming a great nation, peace had come, well might we have concluded that there is no justice in the world and that a moral universe is non-existent. But in the sufferings and ugliness of the war today we are once more assured that we cannot sin without eventually suffering for it. We cannot break God's laws, but God gives us the freedom to break ourselves by blindly butting our stupid heads against the inexorable unmovable laws of the universe, if such is our desire. None of us knows what kind of world will emerge when present-day hostilities come to an end; but of this we can be sure: Compiegne of 1940 will lead to no more enduring peace than Compiegne (1918 vintage) and will be like its predecessor—only an Armistice, a lull in the storm, a brief interlude in the war—if the treaty which eventually will be signed is marked by the same kind of injustice, greed, hate and revenge as characterized the "peace" that came out of the now famous railway car on the banks of the Oise in 1918 leading up to Versailles in 1919.

Germany may put the clock back, even farther than Edgar Mowrer suggests she already has; but if she does she will ultimately pay a terrible price for it, and eventually that awful price will be used by God to bring her to her senses, to make her weary of her evil. My own feeling is in agreement with Oswald Garrison Villard's conclusion, that in the long run Germany cannot win because "humanity, human decency and dignity forbid it." And I go beyond Villard in feeling that the present regime in Germany is doomed to final defeat

DONALD H. TIPPETT

because it is out of harmony with God's laws. I believe that righteousness still rules and with Matthew Arnold I am convinced that "there is a Power not ourselves that makes for righteousness." If goodness, truth beauty, justice and love is God's way for the fulfillmen of life, then to miss it is to be headed for death, an whatever nation is not on the side of those universa laws of God is on the way to ultimate disaster an final defeat.

HELPING GOD BUILD HIS WORLD

I am sure that, eventually, God's will will be done aye, I believe that even now God's will is being done that, as a matter of fact, God's laws are never sus pended; they are always at work, relentlessly, eternally But that is not to say that men are nothing more tha marionettes dangling at the end of strings and manipu lated by a God who is only a much magnified Ton Sarg. God has given man a universe governed by defi nite law and he has given man the privilege of choos

ng either to obey the laws and work in harmony with them and put them to work in his behalf or to defy and o disobey. We possess the power to disregard these aws if we want to, but we do so at our peril. But we ave the alternative also of discovering God's will and f using it to our advantage; indeed we can, if we so esire, be co-workers with God himself in building ere on earth a social order that will justify the title, the Kingdom of God."

Certain of our European theologians can see only he weakness and sinfulness of man; but on the other and our extreme humanists seem to exaggerate or verestimate man's capacity and strength. It is not ifficult to recognize man's sinfulness either in his peronal affairs or in his more extensive national or interational relationships. Many illustrations could be ntroduced at this point, but one will suffice.

MAN'S LONG AND ARDUOUS CLIMB

The ugliness of the war is sufficient reminder of how inful man can be. But on the other hand we look at nan's long climb from the slime of the forest primeval, with its limitations and privations, to the asphalt pavements of the twentieth century and to the ease and uxury and refinements that characterize our civilization, and we are at once convinced that sinful though nan may be, he is in his best moments more than sinner; many of his achievements would seem to reveal a apacity in him for certain greatness. Any realistic ook at history in long perspective would bring us to he conclusion that man is not wholly impotent and inful and that within him is something that when nourished through communion with God flowers out nto behavior that reveals in its essential quality somehing akin to God. But that is not to say with the umanist that man needs no one but himself or that he an lift himself by his own clever intellectual or scienific or cultural bootstraps. The boasting report of the Militant Godless in Russia on the tenth anniversary of heir founding brings into clear focus the extreme humanist position. Let this following paragraph taken rom that report speak for itself:

> The Stakhanov movement must play an outstanding role in the overthrow of religion. It signifies a mighty increase in the power of man, who is conquering nature and breaking down all previously imposed standards. If the scholars of the bourgeois [capitalistic] world maintain that there are limits beyond which man's perception and man's strength cannot go, that there are matters which a limited intelligence will not perceive, it is evident that under the proletarian deliverance from religion the creation of conscious workers in a classless society can, with the aid of the latest technical acquisitions, proceed to tasks which man, fettered by religion, would never have dared to face. In a communist society knowledge is free from narrow limits. Man can learn everything and conquer everything. There is no bulwark which bolshevists cannot take by storm.

HUMANISM GONE TO SEED

Our American humanism is not as transparent as is that of Russia. Here we just behave (without talking about it) as if there were no God, until a crisis comes along. The thing that amazes me is that in wide areas of American life even the impending crisis has not driven more people out of their smug indifference and back into the church. The secularization of life is so complete in vast areas of our culture that even the threats of a world revolution have not driven large numbers of men and women into a thoughtful consideration of what it all may mean. It surprises me to see men and women still more concerned about shooting a low score on the golf course on a Sunday morning, or devoting that time to the garden, rather than in quiet and thoughtful meditation trying earnestly through devotion and prayer and worship to discover the will of God. The fact that our churches are not filled to overflowing is a clear indication that many minds in America are not far from agreement with the Russian Militant Atheists. The only real difference between them is that in Russia they eloquently bellow it forth so all the world may hear (along with much chest-thumping), whereas in America we do not say much if anything in words but we act as if God did not exist.

GOD'S PART AND MAN'S

To be sure, it is stupid to insist that man has made no progress. Great have been his conquests and achievements. But man sometimes fails to recognize God's part in his successes. Utilizing God's laws and the resources which God has put at his disposal, man has turned in a performance to which he may well point with pride. But it seems that almost from the beginning of time man has had a tendency to claim full credit for himself, failing to recognize God's part in the transaction. Away back in the early pages of Genesis we are told of man's tendencies in this regard. Men had started to build the Tower of Babel and they got it up to an amazing height but there they were stopped, and the ancient writer who interprets their failure to consummate their project attributes their defeat to the jealousy of God. Although modern religion will hardly look upon God as a jealous being, yet the Tower of Babel has a lesson for us in that it reminds us that God is one who transcends the limits of finite man. There is a gulf between the Creator and his creature. "His thoughts are not our thoughts nor are his ways our ways. As high as heaven is above the earth so high are his thoughts above and beyond our thoughts." By no amount of self-discipline can we achieve the eternal goodness unless and until we utilize God's laws. When we pray, "Thy will be done on earth," we are not asking God to change his laws; rather are we seeking to learn what is his will for us, so that, working with him, using his laws and his power, we may be coworkers with him in establishing his Kingdom here among men.

It is difficult for me to see a better world coming into being from the present leadership in Germany, but I am persuaded that if Germany is in the right the world will be a better world following her victory. Leslie Weatherhead, London's great preacher, convinces me that even if Germany is in the wrong, tomorrow may be a better day—even if Germany wins; for he is sure, with the Old Testament writer, that

God is able to "make even the wrath of men to praise him." To illustrate his position he calls attention to the fact that Alexander the Great, back in the fourth century B.C., was conquering land after land in ways that seemed not at all to square with what we think God's will is. Yet, God finally used even Alexander in the accomplishment of his will; for wherever Alexander went, the Greek language followed him and great roads were constructed. It was down those roads and in that language that the gospel was subsequently to travel and to make itself articulate. Little did the slave who made the road realize that his road one day would carry the messengers of the gospel to awakening thousands, nor did the haughty conqueror consider himself an instrument in the hands of God for the ultimate fulfillment of his plans. Unconsciously both were making paths straight for the feet of those who came bringing the glad tidings of peace three centuries later. And so, insists Weatherhead, God then used even the enemies of his way of life to accomplish his purposes.

Thus we may conclude that, whether Germany wins or loses in the present war, there is still a possibility of a better tomorrow. The lights may be going out all over Europe; the darkness may well cast its gloomy shade like a pall over America and the entire world. We may even now be entering another dark age. It is not easy to reconcile the suffering of today with a good purpose at work in the world, but neither was it easy to reconcile Job's unwarranted sufferings with any good purpose. Job was a good man who suffered from catastrophes which he did not deserve, but a careful study of the story of Job will teach us that we cannot take any events at face value and judge them by that; for it remains to be seen what the future will make of them—and only God knows that. Other generations have been bewildered, but groping through the fogs of despair they have emerged on the sunlit slopes of a better day.

The wise Plato regarded the city-state as the final and perfect form of political organization, and when it fell many of Plato's followers were sure that the end of a decent world had come. Feudalism flowered in the thirteenth century, and when it capsized there were many who thought the end of civilization had come. We know now, of course, that the city-state was not the final and most perfect social organization, and that feudalism was supplanted by a vastly superior civilization.

THE GROWING CITY OF GOD

St. Augustine should give us poise in an hour like this. When in the year 410 A.D. Rome, which had come to be known as "The Eternal City," tottered on her not too secure foundations and fell before a barbaric horde, most of the civilized world lost its head. In panic, they identified the fall of Rome with the end of the world. But Augustine, while others hysterically mourned the loss of the City of Man, calmly wrote his *De Civitate Dei*—"Concerning the City of God." He knew, even if Rome fell and the fair flower of the finest civilization the world had known should be destroyed, that God still reigned and that sometime, somehow, his purposes would be revealed.

But nowhere quite as completely as in the Bible can we see evidences of an endless purpose for good at work, even at the point where goodness was defeated by stupidity and overcome by physical might. In the climax of the whole biblical narrative we come to the cross and there we have the supreme example of God turning evil into unforeseen good. A long look back into history establishes our faith that there is an endless purpose for good at work in the world, and so we face the future with hope.

In those dark days when the Constitutional Convention was in session, more than once the meeting was at the point of breaking up amid bitter quarrels, but as the last members were finally signing that immortal document, Benjamin Franklin looked toward the President's chair, at the back of which was painted a flaming sun, and observed to those near him: "I have often and often, in the course of this session, and the vicissitudes of my hopes and fears as to its issue, looked at that sun behind the President, without being able to tell whether it was rising or setting; but now, at length, I have the happiness to know that it is a rising, and not a setting, sun."

Armed with a confidence of faith born out of the deep and abiding experience of the past, and sure that God is just and merciful, we may face the future with hope assured that tomorrow we shall see a rising and not a setting sun. After all, it *may* be a better world tomorrow—and it will be if God's will is done on earth.

A New Call to Stewardship and Evangelism

By Wilbur E. Hammaker

THE urge of stewardship in the holding of our resources—material and personal—is the driving power in the minds and hearts of our arousing men and our more deeply quickened women. We are learning that it is true that the more we put in, the more we get out. The joy of salvation is in proportion to our expenditures for Christ's sake. To serve the present age is the Christian's calling to fulfill.

Our new Methodist Church is coming out into the place where that light of truth shines resplendantly. As a conference we are under specific mandate from the General Conference to inculcate, in every possible way through all the various agencies of the church, the principles of Christian stewardship in 1940 and 1941. This same course of action is being urged upon all Protestantism by the United Stewardship Council of North America. The thought is the assumption of this principle for all of one's life. Personality and possessions are the gift of God. We are entrusted with these values by him who is Lord of Lords and King of Kings. "Ye are not your own." Nobody owns any material thing in fee simple. All our belongings are subject to a prior claim—that of the government which protects us in our holdings. They may be taken from us by the orderly processes of taxation according to the nation's needs. Far more profoundly, all we have and all we

are belong to the Creator and Giver of all good gifts, including a sound mind and a pure heart in a strong body. We Christians are trustees. God expects that we shall govern ourselves accordingly. He insists that we shall share with all who are in need what we are and what we have.

In the Episcopal Address to the General Conference you may read these words: "The Stewardship Movement, while recognizing the value of giving as a means of grace to the believer, is aiming frankly at getting more money that more people may have a chance at the means of grace, and that the means of grace shall take on new effectiveness. Hence the emphasis on making giving continuous, systematic, intelligent, consecrated. The necessity of a fixed proportion of income for benevolent giving has been a commonplace among the religious-minded from the days of ancient Israel, but this involves also the right placing of the duty of giving in our scale of duties; the ranking of the benevolent expenditures as among the necessities, as inescapable as household expenses, rather than being included among the luxuries."

The times, with their appalling need of the money of mercy, cry out to Christian men and women as never before in our generation for genuine stewardship in the management of material resources. The involuntary and inescapable diversion from missionary and humanitarian giving which has overtaken most Protestant nations, increases in volume and intensifies in piercing piteousness all Macedonian calls which have ever come to the listening people of God throughout the long centuries.

Let him that hath ears to hear give heed to what Christ is saying to the churches of our own favored land. He is pleading that we show mercy, do justly and walk humbly with our God as faithful stewards. Surely this is above all other years the one for Methodism and our entire Protestantism to proclaim and practice unflinchingly the principles of Christian stewardship. "Though rich, he became poor, that we through his poverty might be rich."

EVANGELISTIC PASSION

Then let us consider the new and urgent call to evangelism. In how many places may the lost be found! Under what burdens are lives crushed into insensibility to the claims of right-living! Conventional patterns fail to cover the multitudinous cases of folks who are lost and in need of being saved. To seek and to save that which was lost is a colossal challenge. It calls for almost infinite compassion and patience. Ministers and laymen must be possessed of deep insight and broad vision, if they are to comprehend and deal wisely with all the aspects of salvation. Of course, it is social. Desperate conditions cry aloud proclaiming that reality. But it cannot be hazily diffusive in its demanding appeal to the mind and heart and conscience of the individual man. Christ cannot be kept in a corner if men are to be evangelized. He is more than conditioning goodness. He is a person, a vibrant vitalizing Redeemer to be known and received as Savior, as Lord, as Master....

It is today our supreme business, our opportunity, our glorious privilege to take the ancient passion for the souls of men and put it into the stream of modern life. Paul had it. Peter had it. John had it. They went everywhither telling the good news. They had gotten a great treasure. They must needs share it with others. They went about spending lavishly the riches of divine grace to the end that men might see, and know, and possess, the might and they must needs share it with others. They abounded in labors in their Lord. Go and do ye likewise.

A Pastoral Prayer

By Clyde McGee

ALMIGHTY God, as we gather here in the closing hour of this convention lay upon us in new measure a sense of the sacredness of our trusteeship as keepers of a great heritage and a greater hope. Renew in our hearts our historic faith as a people, that government founded upon free consent may ever be our guiding principle in public affairs, and that the ultimate aim and end of politics shall be the welfare of the nation and the happiness of the people.

Gratefully we would remember in our prayer the President of our common country, who for us has borne by night as by day the ever increasing burdens of these all-eventful years. Give to him of Thy peace this night, we pray, the peace belonging to those to whom a high trust having been committed has faithfully been kept.

We pray for the guidance of Thy spirit to be with us all. In all the decisions we are called upon to make, may no fear in any form cloud our minds, no bitterness or passion born of these troubled times corrupt our understanding, that in this critical hour we may bring to this land we love the labor of clean hands and the devotion of pure hearts; that law and government may more truly be made the just and equal servant of all the people of our suffering world, and that there may be brought to the wartorn heart of humanity the touch of healing hands.

Give us the outlook of men living in spirit with the hopes and tragedies of history, a compassion for man in his confusion and need like unto Thine own; and give us the courage of men whom history and tradition have enlightened and not enslaved.

Humbly and reverently and as men mindful of their constant need of Thy guidance and Thy mercy, we lift our prayer to Thee, in the name of those who in every age and in every land have dreamed and hoped and prayed and dared for these infinitely precious things of the human spirit. Amen.

This prayer was delivered at the closing session of the National Democratic Convention held in Chicago in July.

I Memorize My Scripture

By Ivan Murray Rose

IT'S too sacred a matter to boast about. The spiritual implications of effective worship techniques are such as to forbid even the appearance of self-promotion. The memorization of Scripture and the presentation of the same without reference to the record would constitute a questionable achievement were they not dedicated to the Holiest and forever held inviolate by the guardian angels, Humility and Reverence.

And yet I am greatly glad that I do it and not a little proud of it. For it is the certificate of a personal capacity in self-discipline of a superior order as well as a contributive value in the vital worship of God. I had been concerned with pulpit leadership for more than a quarter of a century before I finally turned with seriousness to this desirable procedure. And having passed the half-century mark in the company of Father Time, I was naturally dubious as to my ability to change my mental habits to the degree that such a policy would require. Furthermore, I was modest enough to be fearful as to my chances of doing the thing well and acceptably. I very well knew that I was rated a rather ordinary reader.

● *A Successful 'Innovation'*

Two years ago, however, upon my return from summer vacation, I made bold to start my first Sunday morning service with the "innovation." I chose John 15 as a safe beginning. I thought that would be relatively easy to get in mind. I have since learned that it is much easier to take an unfamiliar Old Testament narrative than to put together in good form some of the most familiar and stirring passages of Jesus. Well, for these full two years at least I have never failed a Sunday morning service and my presentations have run the whole gamut of Holy Writ. A week ago it was the 17th chapter of St. Luke with the parable of the unrighteous judge thrown in from the 18th. Yesterday I gave the 30th chapter of Deuteronomy with a few verses from the 6th, in which the emphasis upon the totalitarianism of the claims of God which so impressed Jesus was made real to another age of agitation.

My choicest pleasure and satisfaction in all this has been the acceptability of the endeavor with my congregation. It has been the finest single influence which has ever come to my pulpit ministry to give it tone and direction. It were a supercilious modesty which would disregard the unstinted approval of my people. Some have said that it is worth coming to a service of worship just to hear the Scripture presentation. I recall that one Sunday when I gave the entire three chapters of the Sermon on the Mount as recorded by St. Matthew, a very discriminating hearer was heard

Ivan Murray Rose

to say: "I am glad he didn't try to preach after that. Nothing more need be said." And another, a younger worshiper whose keenness for spiritual reality will rob the cynic of any negative rejoinder, has volunteered the inspiring and illuminating comment, "Going to First Church has become a creative experience."

● *The Word of God Made Central*

It is true that this is not the only contributing feature to effective worship offered in our services. The beautiful Byzantine auditorium, music of surpassing merit, a consciousness of genuine fellowship, a prevailing dignity and a time-honored tradition for significant awareness of the Eternal all join their values to the attainment of the proper conclusion. And yet it is thoroughly realistic to say that nothing has added more of moving worth to the worship experience than this manner of turning mind and heart to the incomparable Word of God.

There may be those with critical reactions toward this advocacy in that it seems to put the preacher's pulpit wisdom in dim light. And some may rather tellingly assert that the same amount of time spent on vigorous study and thinking might make notable improvement in sermon material. To all of which, reply may properly be made that a week of living with a great passage of Scripture on the intimate basis of memorization has compensations both of the letter and the spirit, assuring a production thoroughly worthy of the title, Good Preaching.

● *Seriousness and Full Mastery Important*

But it is high time to turn from the indulgence in personal enthusiasm for the procedure to some features of my two-year experience with it, which in themselves may be helpful to others who may contemplate a similar policy. The encouragement to such is, of course, the one justification of this interpretation.

First, it is imperative that no one engage in it except with the greatest seriousness. It must be done in the very finest manner of which one is capable. The Scripture must be so well mastered that the people (and especially the minister's family) shall not be called upon to agonize with painful sympathy for fear the reader won't "make it." Hesitation and stammering and unfortunate resort to repetition will make the congregation so conscious of the "effort" that all the hoped-for values will be lost and worse than lost. It must from the start be a performance making for confidence and keenness.

The word "performance" was used advisedly, for it offers an opportunity to stress another emphasis equally pertinent to good taste and effectiveness. It must never savor of being a "performance," if by that is meant that the people shall admire the messenger more than they heed the message. Perfection of preparation should never run wild in demonstrations of the consciously dramatic. There is a quietness and a thoroughness in an earnest and humble interpretation which will make the Word radiant and unforgettable. And there is no reason why a person of average talent and discrimination may not thus honor his Lord. Our congregations are proverbially patient with their preachers and they may be counted upon to approve this effort at improvement without qualification. But we must give it our best.

● *The Best Introduction to a Sermon*

In the second place, I strongly recommend that those who so memorize

their Scripture for presentation shall give it the best setting available. And there is no more fruitful place in the order of worship than just before the sermon. It may very often be helpful to use a few minutes before presenting the Scripture for an introduction to the peculiar significance of the selection chosen. This is especially in point when giving rich passages from such books as Ephesians, Philippians or Galatians. On a recent Sunday I read the book of Philemon. First there was a brief description of occasion and purpose and then the reading from the American Standard Version, which I always use, and then a paraphrasing of the letter in more modern terms. The brief sermon time was, I am convinced, well spent in emphasis of the outstanding features of the message thus brought to the people. Under such conditions expository preaching is inevitable and there is just now an almost pitiful hunger and thirst for such a blessing as this.

And to the teacher of homiletical method may I add that his insistence on a challenging introduction to a sermon will be met in superlative fashion by one who turns from such Scripture presentation to his words of spiritual urgency and exhortation. The minds of people are centered at the very outset on the thing of greatest importance to them and at the same time there is created a spiritual atmosphere of the most cordial and effective kind. In these days of dark horizons one cannot call the bruised spirit of man to the solace of the Eternal more effectually than by the reassuring glories of the Psalms, such for instance, as 1, 23, 27 and 103. "Thy rod and thy staff, they comfort me." "Though war should rise against me, in this will I be confident." "The loving-kindness of the Lord is from everlasting to everlasting upon them that fear him and his Kingdom ruleth over all."

● *An Imperfect Memory No Handicap*

Third, let no one be discouraged if he discover that he has a memory so lacking in retentive quality that the work of each week seems to slip away with the new demands of the weeks to come. It is abundantly worth while even if you find you are not building a repertoire. Perhaps the thought of that would invalidate its sanctity anyhow. And yet the losing of what you had is more apparent than real. The poorest memory will have held more than one may think and it is so much easier to lay hold on the good thing when you have the habit of memorization. Old glories will spring to mind ever more quickly as the days go by and you will find that some selections will stay with you as a permanent possession and become a part of the very fiber of your soul.

If you were too perfect in the demonstration of this art a professional air might develop or you might find that you had become the devotee of a mere fetish. Your very inability to retain may be your golden certificate of simple genuineness. Set in the casket of our own sense of inadequacy, the Lord will use it and us for his honoring.

● *The Problem of Finding Time*

And now, does someone ask: "But how do you do it, with all the pressure on your time and interest as a minister of a center-city church with a demanding program and a scattered fellowship?" Answer: "I do it, because I make it my business to protect a sufficient allotment of time for it." Early each week I make my selection of Scripture and have it typed on two sides of a sheet of paper which I carry with me everywhere. Then I begin its memorization, first in spare moments here and there, on commuting trains, streetcars, busses and even when driving my own car—although the risk involved in this last may obviously arouse proper questions in the Safety Council. I find, moreover, that walking through the crowded streets I repeat the selection to myself without absent-mindedly making myself a menace to transportation.

If, however, this gradual achieving of my purpose has not provided me the necessary mastery by Friday, I seek a place where I may "bury myself" for hours if necessary, not only to complete the memorization but to sense more keenly the high places of emphasis in order that my reading may be a worthy interpretation. I have never been able to go "into rehearsal" the week preceding for the work which the current week has in hand.

In conclusion, let me reiterate that the memorization of Scripture is rich in spiritual compensations for preacher and people alike. It is the assurance of "higher ground." I wish I had engaged in this practice twenty-five years ago!

BUILD ME A HOUSE

BUILD me a House,
Said God;
Not of cedar-wood or stone,
Where at some altar-place
Men for their sins atone.
To me, your only sin
Is to build my House too small:
Let there be no dome
To shut out the sky,
Let there be no cumbering wall.
Build me a House, a Home,
In the hearts of hungering men—
Hungering for the bread of hope,
Thirsting for faith, yearning for love,
In a world of grief and pain.
Build me a House!

Build me a World,
Said God;
Not with a navy's strife,
Nor with a host in arms,
Compassing death, not life.
Build me a World, said God,
Out of man's fairest dreams;
Heaven must be its dome,
Lighted by prophet-gleams;
Justice shall be the stones
On which my World shall rise;
Truth and Love its arches,
Gripping my ageless skies.
Out of dreams, on the earthy sod,
Build me a World,
Said God.

THOMAS CURTIS CLARK.

• WHO'S WHO in THIS ISSUE •

Dr. EUGENE W. LYMAN *was professor* of theology in the Bangor (Maine) Theological Seminary 1905-13 and professor of philosophy of religion and Christian ethics at Oberlin School of Theology 1913-18. He went from Oberlin to Union Theological Seminary, New York, in 1918 as professor of philosophy of religion and held that post until his retirement this year. The sermon published in this issue was delivered by Dr. Lyman as a farewell message to the students of the seminary. Among Dr. Lyman's books are *Theology and Human Problems, Experience of God in Modern Life, The Meaning of Selfhood* (Ingersoll Lecture) and *The Meaning and Truth of Religion.*

Since 1930 Rev. RICHARD C. RAINES *has* been minister of the Hennepin Avenue Methodist Church, Minneapolis, Minn. Earlier pastorates were in Scituate, Mass., and Providence, R. I. Mr. Raines received his education in Cornell College, Boston University and Oxford University. He is a trustee of Cornell College and Hamline University and a member of the Federal Council's committee on evangelism.

Ordained in the ministry of the Disciples of Christ in 1896, Rev. FREDERICK W. BURNHAM held pastorates in Charleston, Decatur and Springfield, Ill., Los Angeles and Indianapolis; since 1931 he has ministered at Seventh Street Christian Church, Richmond, Va. He was president of the American Christian Missionary Society 1915-31; president of the United Christian Missionary Society 1919-30; president of the Foreign Missions Conference of North America 1927-28; member of the executive committee of the Federal Council since 1931. Mr. Burnham represented the Disciples of Christ at the World Conference on Faith and Order, Geneva, the Universal Conference on Life and Work, Stockholm, and the Oxford Conference.

Rev. HILLYER H. STRATON, *son of the* late Dr. John Roach Straton, received his education at Mercer University, Columbia University and Eastern Baptist Seminary, Philadelphia. During college vacations he went to sea as a commercial radio operator and visited every continent except Australia. His pastorates have been in Philadelphia, Muncie, Ind., and Detroit (First Baptist). He is the author of *Peter, the Man Christ Made,* and a new book entitled *These Baptist People* is soon to come from the press.

Since 1931 Rev. DONALD H. TIPPETT has ministered at Bexley Methodist Church, Columbus, O. Earlier pastorates were in Longmont, Johnstown, Denver and Gunnison, Colo., and New York city (Church of All Nations). He served as an instructor at the University of Colorado and Teachers College, Columbia University.

Rev. WILBUR E. HAMMAKER *is bishop* of the Methodist Church, Denver area.

Rev. CLYDE MCGEE *is minister of* Bethany Union Church, Chicago.

Rev. IVAN MURRAY ROSE *is minister of* the First Baptist Church, Philadelphia.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

ROYAL B. FISHBECK, Broadway Methodist, Schenectady, N. Y. "What in the World is God Doing?" Psa. 42:3—"Where is thy God?" Judg. 6:13—"If God is with us, why then is all this befallen us?"

FRANCIS E. KEARNS, Ben Avon Methodist, Pittsburgh, Pa. "Keeping Our Footing on the Heights." Hab. 3:19—"The Lord, the Eternal, is our strength, [He] helps us to keep our footing on the heights." (Moffatt)

ADIEL J. MONCRIEF, JR., First Baptist, Tampa, Fla. "The Church Has Jobs." Luke 19:13—"Do business until I come."

D. D. DUGAN, Christian, Hanson, Ky. "God in a Blackout World." Psa. 139:12b—"Yet darkness is not dark to thee, the night is clear as daylight." (Moffatt)

FOR YOUR SERMON AND TEXT

. . . . . .

Title of Sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

WALTER DUDLEY CAVERT, Supt. of Christian Education, Presbyterian Synod of New York. "Life's Ultimate Choice." Dan. 3:16, 17—"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

EDGAR DEWITT JONES, Central Woodward Christian, Detroit, Mich. "The Christian Art of Unmaking Enemies." Rom. 12:20—"But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head."

RAYMOND C. KNOX, chaplain Columbia University. "The Power to Create the New." Isa. 43:19—"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it?"

EARL C. GROSS, Lake Ave. Baptist, Rochester, N. Y. "Compulsory Christian Training." Prov. 22:6—"Train up a child in the way he should go, and even when he is old he will not depart from it."

JOHN R. RALPH, First U. P., Brockton, Mass. "The Man of the Hour." Matt 22:41, 42—"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he?"

THE EDITOR'S PAGE

The Event of the Month

THE EVENT of this month is not a single event, but a trend—the cumulative movement of this country into the European war. Mr. Roosevelt is doing what in his Chautauqua speech in 1936 he said a President could do: by his day-to-day decisions he could take the nation into war whether Congress approved or not. Each week, almost each day, marks a new stage in this steady involvement of the United States. A military alliance with Canada; an arrangement with Great Britain for naval and air bases in the latter's island possessions on this side of the Atlantic; the conveyance, contrary to both international and domestic law, of "50 or more" American warships to Great Britain; the daily release of hysteria-producing propaganda by the administration's congressional leaders, diplomats, cabinet members, and the President himself; the induction of the National Guard into the regular army; the imminent adoption of conscription—these all reflect the determination of our national leadership, inspired by the President's long planned purpose, to put the United States into the European conflict. The public mind is gradually yielding to the terrific bombardment of propaganda, and to the sense of its helplessness before the daring and determined purpose of the President. Since Mr. Willkie adopted Mr. Roosevelt's military thesis, the President has felt more secure in his policy and has struck out with greater audacity than ever.

The Trend Into War

The Book of the Month

OUR PRODIGAL SON CULTURE. *By Hugh Stevenson Tigner. Willett, Clark & Company, $1.50.*

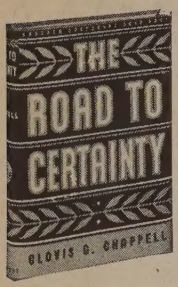
THOUGH this book is not written about the war, it comes nearer explaining the war than any book which I have read since the war began. It is a diagnosis of the illness of Western civilization. Modern culture, says the author, is breaking down because it has cast aside as outworn garments the truths of the Christian religion. These truths are not only still valid but are also indispensable for the preservation and advance of civilization. Modern culture has left its true home and wasted its substance in a far country. It is feeding on husks, and there is no cure for its plight until it "comes to itself" and returns in penitence to the Father's house. Under this allegory of the prodigal son, Mr. Tigner considers the temptations which have seduced Western man away from the security of the Christian faith. Modern man has been "made guilty by the new-felt impulses of expanding capitalism, by the new-found powers of science, and by the vision of a style of life unhampered by immemorial limitations." Men have defied God and deified themselves. The pages of the book sparkle with brilliant and penetrating insights into the secular, intellectual, political, economic and psychological wantonness of a society which flung off all restraints and has been reveling (or groveling) in the madness of its wealth, its scientific knowledge, its secularism and its self-sufficiency, together with its self-delusion that what it all adds up to is progress. The chapter on "The Superstition of Science" is as profound as it is easy to read. The style is vivid, salty, forthright. I have been waiting for the appearance of a book which would serve as a kind of spearhead of the revolt against modernism, a revolt which is gathering force every day in the best and greatest hearts among us. That book is now here.

A Thought for the Month

AFTER reading Mr. Tigner's illuminating analysis of "Our Prodigal Son Culture" my thoughts ran somewhat as follows. The thing that has happened to Western civilization is that the great presuppositions which Christianity laid as a foundation for the mentality of the West have been eaten away by the acids of modernity. By "presuppositions" I mean the unconscious, indeliberate forms of thought through which we do all our thinking and evaluating. Immanuel Kant argued that the mind is endowed with certain "categories of thought" by means of which it organizes and interprets the world of nature and history. We do not now accept Kant's theory as he expounded it, but it may help us by analogy to see how profound is the revolution which modern man has undergone. It is the mission of Christianity to create these basic forms of thought. This it does not by telling men what they ought to be, but by revealing what *is*. Before it speaks of the ideal; it unveils the real. Its vision of God as sovereign and Father, its doctrine of man as the child of God, and its faith that the reality of God has been revealed in the historical Christian community whose Head is Jesus Christ—with the spread of Christianity these forms of thought were organized into the very foundations of Western mentality. For centuries they determined the intellectual outlook and the moral evaluations of Western man. They were more than doctrines. If the word were not in bad repute we might call them the *dogmas* of Western Christendom. What has happened is that these Christian dogmas have been eaten away by the acids of modernity and virtually displaced by other dogmas derived from science and secularism. The dogmas of evolutionism, process, becoming, have been substituted for the dogmas of being, the abiding and the everlastingly real. The ground plan of Western civilization has thus been undermined and weakened until the superstructure has collapsed. Christianity can save civilization only as the Christian church reasserts the faith which was once for all delivered to it.

Modernism and Civilization

Charles Clayton Morrison



The Road to Certainty

By CLOVIS G. CHAPPELL

"Dr. Chappell is known to sermon readers everywhere who are always ready to welcome a new volume from his pen and will not be disappointed in this."—*Colgate-Rochester Divinity School Bulletin.*

"More succinct sermonic art can hardly be imagined. . . . Everything is integrated, outlined, and driven home with inescapable clarity."—*The Churchman.*

The Themes: The Great Spy. A Good Medicine. Majoring on Minors. The Changing and the Changeless. A Religious Rascal. The Road to Certainty. A Roomy Religion. My Church. Blame Yourself. How to Stay Young. Work Your Own Garden. Risk Something. Make Up Your Mind. The Climax. Go On Growing. Fretful Folks. $1.50

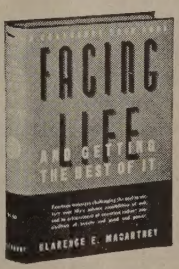
Religion Yesterday and Today • By HENRY SLOANE COFFIN

"The changes in the religious thinking of the last half century constitute the theme of this keen analysis and appraisal. . . . Realistic . . . inspiring. A brilliant style matches the thought."—*Religious Book Club Bulletin.* "Anyone who wishes to understand the present religious situation in America will find these chapters indispensable."—*Wm. Adams Brown.*

The Chapters: Evolutionary Science. The Divine Immanence. Biblical Criticism. Religious Experience. The Social Conscience. The Church. $1.75

CLARENCE E. MACARTNEY

Facing Life and Getting the Best of It



In these fourteen reflections is expounded the philosophy by which the human soul may triumph over life's manifold heartaches, sorrows, and temptations. Here is revealed the faith that, despite all the powers of evil overcometh the world. Here is described the pathway to victory and peace. Scholarly insight, spiritual appreciation, and practical wisdom mark this new volume with the distinction won by the author's other books.

The Sermons: Getting the Best of Fear. Getting the Best of Love and Sex. Getting the Best of Temptation. Getting the Best of Anger. Getting the Best of the Tongue. Getting the Best of Trouble. Getting the Best of Yesterday. Getting the Best of Loneliness. Getting the Best of Our Enemies. Getting the Best of Marriage. Getting the Best of Jealousy. Getting the Best of Doubt. Getting the Best of Death. Getting the Best of Myself. $1.50

"A source book with much hitherto inaccessible material . . . a springboard to sermons."—*Monday Morning.*

The Psalms for Every Day

By JANE T. STODDART

The rich fruitage of years of reading and research is harvested in this memorable book, with its *"Thousand Illustrations from Life and Literature,"* gathered together to illuminate the Psalms—especially the passages of indisputable significance. *382 pages.* $3.50

ABINGDON-COKESBURY PRESS

At Your Own Bookstore! NASHVILLE

For Your Adult Class
Young People's Class
and Older Intermediates

The 20th Century Quarterly

EDITORS: Thomas Curtis Clark, Herbert L. Willett, Jr., Roy L. Smith, John R. Ewers, Stanley I. Stuber, Albert B. Coe, Wm. Chalmers Covert.

What They Say

ROBERT A. ASHWORTH, New York
"The realistic and practical character of the Quarterly commend it."

JOHN M. VERSTEEG, Cincinnati
"It is a magnificent piece of work—scholarly, thoughtful and spiritual."

JOHN PAUL JONES, Brooklyn
"I marvel how you keep the Quarterly so up-to-date and at the same time reverent and full of hope."

CLARENCE W. KEMPER, Denver
"I do not know anything like it for adults and young people. It belongs to our day and generation."

A. W. FORTUNE, Lexington, Ky.
"The Quarterly is scholarly, timely, practical."

ALFRED G. WALTON, Brooklyn
"The staff is an able one and the material is practical and constructive."

ALFRED W. SWAN, Madison, Wis.
"Your Quarterly really illuminates the religious life of our time."

EDWIN McNEILL POTEAT, Cleveland
"It meets the needs of the day with a gratifying completeness."

EDGAR A. LOWTHER, San Francisco
"It is unexcelled by any other quarterly."

CARL KNUDSEN, Plymouth, Mass.
"It rolls all the merits of other quarterlies into one."

THOMAS C. BARR, Nashville, Tenn.
"It sets forth the lessons in a clear, stimulating, intelligent and spiritual manner."

ASK FOR DETAILS OF OUR INTRODUCTORY OFFER

The 20th Century Quarterly
440 S. Dearborn St., Chicago